

A Brief Account of Kumarajiva's Translation Theory and His Translation Achievements

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Abstract: As a landmark translator of Buddhist scriptures in the history of Chinese Buddhist scriptures translation, Kumarajiva has a far-reaching influence on the history of Chinese Buddhist scriptures translation. He is a famous monk in the Western Regions and a translator of Buddhist scriptures in ancient China. According to statistics, the number of his translated works has reached 384 volumes of Buddhist Sanskrit classics. He is known as the three great translators of Chinese Buddhism together with Zhenyi and Xuanzang. He and Xuan Zang are two insurmountable peaks in the history of Buddhist scripture translation in China, and Liang Qichao called him "the first-class master in translation field". Kumarajiva presided over the translation activities of Buddhist scriptures, which promoted the process of sinicization of Buddhist scriptures and made a qualitative leap in the history of Chinese Buddhist scriptures translation. The translation of ancient Chinese Buddhist scriptures represents the first translation climax in the history of Chinese translation. Buddhist scripture translation is the first large-scale, well-planned and well-organized translation activity in Chinese history. In the later Qin Dynasty period, Kumarajiva presided over the large-scale translation field of Xiaoyao Garden in Chang'an, Assemble 8,000 disciples to proofread and translate Buddhist scriptures, They changed their predecessors' formal literal translation and advocated free translation. Although it ran counter to the mainstream translation methods at that time, his translated Buddhist scriptures, such as Diamond Sutra, made readers realize the literary interest contained in Buddhist scriptures on the basis of retaining the original text, and made Buddhist culture spread widely in a greater and deeper level. In fact, the process of localization of Buddhist scriptures is also the tolerance of foreign culture and the innovation of its own culture after Chinese culture is continuously integrated into foreign Buddhist culture. Today's traditional translation theories can find truthful examples in Kumarajiva's translation practice. Combing Kumarajiva's translation thoughts and achievements will help us better grasp the modern and contemporary translation theory system and contribute to the development of contemporary Chinese translation schools.

Keywords: Kumarajiva; Buddhist Scripture Translation; Translation Theory.

1. Growing Environment

As a well-known Buddhist monk during the Northern and Southern Dynasties in China, Hatta-Marosh has an undeniable position in the history of Buddhism in China, and not only that, as a minority, his translation activities were of great significance to the widespread spread of Buddhism in China. The circumstances of his upbringing were closely related to his achievements in translating Buddhist scriptures, as he came from a privileged family, with his father having been a minister for generations, and was trusted and respected by the King of Guzi. In 344 A.D., he was born in Kurtz, and his name means "child life". His ancestral home was in Tianzhu, ancient India, and he was born in the western region of Guzi (344-413), where his family was very famous. Later, he resigned from his post and crossed the Onion Mountains and finally arrived at Guzi. At the age of seven, he followed his mother to the monastery. At the age of twelve, he returned to Shalal with his mother and lived there for one year, then studied many Hinayana classics with the master. When he grew up and studied under a master, he gradually changed his direction and studied Mahayana Buddhism and became a master of both the major and minor texts.

He was not only gifted in Buddhist studies, but also practiced Buddhism with great care and diligence. Even under the turbulent historical background, he was able to hold on to his heart and inject a fresh blood into the Buddhist culture of the Central Plains with his own strength. The former Qin monk Shi Dao An urged Fu Jian to invite Hatoma Roshi to come to Chang'an to teach Buddhism from the ideological and

political considerations - "I heard that Roshi was in the Western region and I wanted to share his words". Fu Jian hoped that through his preaching of Buddhism, he would have an ideology to counteract the Confucianism prevalent in the Eastern Jin dynasty, and he was the implementer of this goal. However, when Fu Jian was defeated in the Battle of Interwar, Lu Guang, who had been ordered to abduct him, made himself king in Liangzhou, where he lived for seventeen years. During this period, with his extraordinary Buddhist attainments and diligent practice of his mind, Roosh became more advanced in Chinese culture and its usage, and after seventeen years he returned to Chang'an, where he was able to preside over the translation activities of the Garden of Ease. When he was still young in Liangzhou, Lü Guang thought he was just a vain name and often made him ride a bull or a bad horse on the muddy road, in order to trample on his personality and ambition. But when he was treated in this way, he never showed any difference in his face, instead, he was so self-possessed and, in 401 A.D., the Later Qin invited him to enter Chang'an, and at that time, he was already 58 years old, and this time, he started the most legendary and glorious period of his life. As an excellent translator of Buddhist scriptures, he had not only translated Buddhist works of high quality, but also his own theoretical works, mainly the Mahayana Dhammapada; his translation activities in the Garden of Ease gave him a large number of students, among whom are sometimes called the "four sages of the Shimon", Dawson, Monk Zhao, Monk Rong and Monk Hiei, and the "eight sages of the Shimon". Many of these disciples became the pioneers of Chinese Buddhism and contributed positively to the

development of Buddhist culture in China.

In 2011, an international symposium on "Hathavarashtra: Philosopher and Prophet" was held in New Delhi, India, where it was agreed that he was one of the most important translators in the history of mankind and that his translations had an irreplaceable role in promoting the convergence of civilizations and the humanistic progress of the times. Xuanzang and Hatta Rashi stand as two of the most important peaks in the history of Buddhist translation in China during the Tang Dynasty. During the ten years of their return to Chang'an, the number of Buddhist scriptures translated by Hathaarishi and his disciples was innumerable. In a broad sense, the life of Hathau Rush as a translator of Buddhist scriptures is divided into three main stages, starting his life stage as a Buddhist monk with three age stages: 41 years (the stage of studying Mahayana Buddhism centering on Guzi), 17 years (the stage of studying Chinese language and culture in Liangzhou), and 12 years (the stage of presiding over the translation field after returning to Chang'an). His translations contributed to the prosperous development of the Silk Road at that time, and at the same time as an educator of Buddhist scriptures. His freelance lectures trained a number of distinguished Buddhist scholars in the Chinese Buddhist community, who, after Hatamurash, also contributed to the widespread dissemination of Buddhism in varying degrees.

2. Translation Ideas

2.1. Translation Ideas of the "Literary School"

The "literary school" of translation thought, which emerged in the translation practice of Hatamaransh, not only had important practical significance for the translation of Buddhist scriptures at that time, but also has been an important reference for the Chinese translation community since then, and has been influencing the thinking of Chinese translators in a subtle way. The translation thought of the "Wen School" is a valuable spiritual treasure in Chinese translation theory. Nowadays, Yan Fu's "faith, elegance, and elegance" are well known to the world, but they were already reflected in the translations of Buddhist scriptures by Hatta Ma Rashi a thousand years ago. All of them deepened the spread of Buddhist culture in the Middle Kingdom to different degrees.

The translation theory of the "literary school" of Hatamaransh has increased the attention to the content of the translation more than before. He wanted to achieve a perfect translation of the meaning of the original text while pursuing the magnificence of the rhetoric. This was undoubtedly a challenge to the translation of Buddhist scriptures at that time. It was only after the "literary school" of translation advocated by Hathauraksh was separated from the classical literature that the present method of "meaningful translation" was developed step by step. Rashi advocated that the disciples of the translation of the sutras should fully understand the original text of the sutras, and then transform it in both content and form to express it in a style most acceptable to the readers of the translated language. This makes the translation easy to recite while not deviating from the original text.

Secondly, when translating the sutras, we should flexibly use the translation strategies, mainly: deletion, variation, and easy text. As the original text is complicated in Sanskrit, it is necessary to make appropriate adjustments to the original text when translating it, so that the translation does not stick to the form of the original text; variation means that the position of

the original text can be changed in the translation according to the need, and the sentence structure can be handled flexibly. Since Roshi proposed these three translation strategies, the sutras translated from Sanskrit are no longer as obscure as wax, which has greatly solved the problem of difficulty in understanding and spreading the sutras among the people.

2.2. The Theory of Untranslatability

According to Hatamaransh, Sanskrit attaches great importance to literature, but as a form of language, if Sanskrit is changed into Chinese, it will lose its original interest. Even if there is no big difference in the meaning of the translated Chinese and Sanskrit, the difference in style between the two does not convey the most appropriate meaning of the original text, just like chewing rice with people, which not only loses the meaning of the original text, but is also disgusting.

Since then, "chewing rice and people" has become an apt metaphor for the untranslatable theory in the history of translation, and Luo Shi has also become the representative of the untranslatable theory since then, and his "Western Rhetorical Genre for Monks" reads as follows: "The sutras are all in the same style. But the change of Sanskrit to Qin, the loss of its ornamentation, although the general idea, different from the style. It is like chewing rice with people, not only lose the taste, but also make vomit filth." Hatamaransh believes that Sanskrit attaches great importance to literary style, but if the Sanskrit is translated into Chinese, the language will lose its rhythm, because the words sung in Madhyamaka cannot be reproduced perfectly in the original Sanskrit through the difference in style. Such a translation is like feeding rice to others, which not only loses the beautiful flavor of the original, but also ends up disgusting. This was the first manifestation of Roosh's theory of translation, which was the "unworkable" one. The phrase "chewing rice at people" has since become a famous metaphor in the history of Chinese translation with its image. Later on, Roche focused on regaining literary decorations in translation, advocating that instead of rigidly copying from the original text, he could appropriately change the habits of the readers of the translated language, so as to pay more attention to the readability and acceptability of the readers of the translated language. This kind of translation thought overlaps highly with the connotation of Naida's "reader's response theory", which was already cultivated in China a thousand years ago, and Hatta was undoubtedly the first translator in the history of Chinese translation who proposed how to better solve the problem of the style of the original text and the flavor of the translated language.

3. Translation Achievements

3.1. Translation Field Translation Method

From 401 to 413, the number of translations by Hatamarangshi reached 35 books, with 294 volumes. In the post-Qin period, as the translator of Chang'an translation field, he roughly divided the translation of Buddhist scriptures into three categories: one is the sutras of the Mahayana Middle Way; another is the Buddhist teachings mainly of the Mahayana Buddhism; and another is the Buddhist codex of the Mahayana Buddhism.

Buddhism is not pure literature, it is about religious beliefs, so the meaning of the scriptures comes first, so the accuracy brought by direct translation can be the mainstream translation method of the scriptures, at the same time, in order

for the monks to read the scriptures is not like chewing wax, the literary style of the scriptures is also essential." Buddhism is a foreign science, and it is natural that it should be entrusted to translation." This quote, from Liang Qichao, also positively illustrates the importance of translation in the translation of the scriptures. As the earliest official translator, Dao An, with the support of the ruler, pioneered the system of translation, and his influence was not to be underestimated. In the post-Qin period, Hatoma Roshi, as the successor of Daoan's translation field, further developed the translation field system and added the collective system to the translation field. The translation of the scriptures was often the result of collective cooperation, with interpreters and writers, and the procedures were cumbersome and the duties of each person were clearly defined." Translation is like dancing in shackles," and the translation of the sutras is particularly good in this regard, both in terms of catering to the faithful and making the text fit their beliefs, and in terms of pursuing scientific accuracy. In the translation of the sutras, Hatta plays the role of a translator, that is, an interlingual text-semantic transformation. The support of Yao Xing of the later Qin Dynasty was also crucial to his success in organizing the translation field. The Eastern Han period was the first period when Buddhist scriptures were translated in China, and the translation of the scriptures by Hathau Rush directly marked the further maturation of the Chinese translation field. And more than 200 years later, Xuanzang was also influenced by the practice of the translation field of Hathairash and organized a translation field when he brought the sutras back to Chang'an from India after seeking Dharma.

3.2. Uniform Terminology

For some Sanskrit proper names, the method of phonetic transliteration was adopted by Hatta-Marosh, and by using this method, some words in ancient Indian Sanskrit were translated into Chinese words, which have been widely circulated and have been used to this day. These include: Bodhisattva, bliss, compassion, Rudra, and so on. In the process of translation, he also pioneered the unification of terms, which is an important factor influencing the spread of culture in the translation of Buddhist scriptures. At the same time, the terminology introduced by Hatta-Rosh enriched the number of words in Chinese and had a profound impact on the development of Chinese grammar. In addition to the transformation of the vocabulary itself, the richness of the syntax also contributed to the development of the Chinese language to a certain extent.

4. The Influence of the Translation Thought of Hatamaransh on Later Times

As one of the jewels in the history of Chinese sutra translation, the "literary school" of translation proposed by Rāsh promoted the Sincization of Sanskrit sutras and the wider spread of Buddhist culture in China. In addition to paying attention to the content of the sutras, he also paid

attention to the feelings of the readers of the translated language, more than a thousand years before Eugeneta, who proposed the "reader response theory" in the West. In this way, the quality of the translation can be improved. The translation thought of Hatamaransh laid the foundation for the later and even the present Chinese translation theory of "信达雅", which provides a reference experience for all kinds of Chinese translation thought and has a far-reaching influence. In a broader sense, his translation activities not only greatly contributed to the flourishing of Buddhism in China, but also helped Buddhism to become a religion that can stand alongside Confucianism and Taoism, and had a wide and profound impact on Chinese literature, language and art aesthetics.

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